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RURAL LIFE NUMBER

The Future of the Rural Church

An Editorial

Conference of the Historic Peace Churches on Rural Life

By Stanley Hamilton

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Toward a Solution of the Rural Church Problem

By Henry M. Vore

The Cooperative Movement and Rural Life

Issued by the Cooperative League

The Nation's Forest Problem and Civilian Public Service

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For January 24—Jesus the Great Physician

(John 5:2-17)

THE BALM OF GILEAD

Perhaps Jesus' genius as a Great Physician is very much like that of a modern Physician. He went to the root cause of the trouble. Jesus healed the sick man, which must have been a great miracle to the invalid and the Jews. However, as the record goes they reacted immediately, not to the sick man's ability to walk and carry his bed, but to the fact that it was not lawful to carry his bed on the Sabbath day. How like many today who are so engulfed with detail and habit that the great facts and needs around them are completely ignored and unseen.

Then the Jews began to persecute and try to kill Jesus because of his violation of this detail in the law, and his claim that God was his father. Jesus defends himself by calling their attention to Moses, their Law-giver, and the central truth which seemed most evident, that they had not the love of God in them.

Jesus and Moses had much in common, their first and great commandment was in essence the same, I believe. A modern Hebrew scholar told us recently that the prophets were not innovators in their emphasis of various truths, but were merely calling the people to repent and come back to the law which Moses had given.

Nothing, perhaps, is so much a cure and gives a wholesome adjustment to all the evils of life as the love of God at the center of our being. It marked the difference between Jesus' teaching and that of the Jew of his time. He told them he came not to destroy but to fulfil the law, and the Great Commandment was love to God and men. God is love, he taught. Love for mankind inspires the ministry of healing. Jesus, as none other, set the great example of healing a sick world, because as the son of God He must do the work of the Father.

What a love-inspired ministry of healing we need today! As the ills and woes of mankind multiply so rapidly we need the point of reference which motivated and guided Jesus—the love of God in our hearts. With it comes perspective, healing, new life, and beauty for ashes.

One of the most precious sayings of Jesus is "I am come that ye may have life, and have it more abundantly." Now we see life counted cheap and lightly taken, over most of the world each day, and few who enjoy abundance. Surely the point of reference for all reference for all conduct—God's love in our hearts—has been lost. Must we not again write that first and greatest commandment—the love of God in our hearts, and the one like unto it which commands love to our neighbor—into a law which covers all of God's children? His healing ministry might then begin again.

RUTHANNA C. MOON.

For January 31—Jesus the Bread of Life

(John 6:8-14, 30-35)

BREAD FROM HEAVEN

In John 6 Jesus again tries to teach that spiritual values are as necessary to the nurture of man as physical necessities. Again his disciples found it a hard lesson. It is easy to believe it was a difficult saying, although no doubt the Master used as simple a metaphor as eastern thought allowed. The miracle of the bread multiplied was astounding, but that Christ himself was the bread of life was a saying more difficult.

Jesus wished to let his disciples identify Him with His Father—God. Perhaps we are so much of the earth and material affairs that we are equally unaware of spiritual values and necessities. It is easy to allow one's self to become so. It is tragedy whenever it happens. "Know one another in those things which are eternal" is profound wisdom. How much then ought we to know the source of the eternal and be nourished by it.

It is sad to see individuals unaware of spiritual need; it is increasingly ominous as the number and group multiplies. We recently found these words in a speech made by the illustrious scholar and present ambassador from China. "It is clear that the ideals and the mechanics of an international system—noble and perfect as they may be—are not enough to bring about a better world. The key to success lies in the heart of man." That heart of man must ever be nourished by the bread of life, which is the eternal Christ—the God of Love. Justice, mercy, pity, peace are the virtues which are sustained by that source of nourishment. Too often we have learned too late that the kind of life we have is the result of the sort of nurture we have received. Jesus gave us the knowledge of the way to all the blessings we have need of, but it has been difficult to maintain the way in a society with such a materialistic pattern as we have been supporting. Surely we must immediately find a pattern of living that makes man first of all a spiritual being. We should work to live; not live to work. Church, home and school should realize that unless the life of the spirit is nurtured, they have fallen short.

In the midst of a holocaust which denies the dignity of man and his spiritual being completely, where can we begin this restoration and give him the nurture Christ offers in John 6? It overwhelms us to contemplate. Perhaps the cooperation of all religious faiths in all nations with a common concern might be a beginning. It is not enough to demand it for ourselves or our families; we must provide the framework for such a spiritual conception of all our brothers everywhere. There is need for a world faith which gives to man the high calling God made him to enjoy. It has not been easy to believe that if we seek first the Kingdom all things else will be added to us, but because we have not first sought the Kingdom of God we have lost much that we hold dear.

Lin Yu Tang accuses modern western scholarship of being a-moral, leaving out God and conscience. "The elimination of conscience has come from above, not from below," he says. Is this true? How can we again re-affirm that man is a spiritual being and must therefore be nourished by the Eternal Spirit, the Bread of Life?

ETERNAL FAITH

When all of heaven's splendors lie
In ruins at my feet; when my
Eyes see each starbeam turned to dust,
I'll know my God to be unjust.
But with the firmament in place
Where glories stream through endless space
I do not understand: I must
Believe and know that God is just.

LULA H. KENWORTHY.

GOD'S DWELLING PLACE

Cathedral spires may fall, and altars crumble;
Though sad events transpire
God is not gone!
He dwells where loving hearts steadfastly glowing
Proclaim themselves His altars undefiled.

MABEL CARTLAND MOODY.

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Acting Editor

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The Future of the Rural Church

IN his discussion of the rural church problem, printed in this issue of THE AMERICAN FRIEND, Henry M. Vore makes the following statement: "In a memorial prepared to honor one of our most distinguished Friends it was said of him 'He was especially proficient in settling the affairs of defunct meetings'." That is a significant sentence.

As one drives across this country the thoughtful observer will be struck with the number of abandoned dwelling houses, school houses (in Indiana) and church buildings. Apparently something serious has happened to our rural areas. There are fewer and smaller rural families, schools (in Indiana) have been "consolidated," some have been located in rural areas but many have gone to town—but what has become of the congregations that formerly worshiped in those meeting houses?

This matter of the Rural Church is not a problem for Friends alone but it is our problem and it should be given far more attention than it is now receiving. The Conference on Rural Life recently held at Earlham College under the auspices of representatives of the Historic Peace Churches was a good beginning and a very well worth while effort, but further consideration should not be long delayed.

There lies before me, as I write, a chart giving the membership statistics of each meeting in Indiana Yearly Meeting for most of the years since 1910. During this period a number of meetings have been "closed out"—not an alarming number but a challenging number. But what is alarming is the number of meetings with an ever increasing decline in membership. This chart shows but one meeting whose membership in 1942 is the largest in the period under observation. There are a goodly number which have, through the years, practically "held their own."

The vitality of a meeting is not to be altogether measured by its membership statistics—but a meeting must reckon with the matter of numbers. It cannot constantly show a loss and hope to survive. A dwindling membership must sooner or later affect the aggressive spirit of the membership and weaken its influence in the community.

What is the solution? A "leading Friend," in a certain community, said to me last Sunday "What our meeting needs is a good revival." With that comment one can concur—provided it is a revival that affects more than one's emotions. A good revival must go deeper into one's life than many of them do.

While it is not the primary purpose of this editorial to suggest remedies, it should be said in passing that according to this Indiana membership chart, some meetings conspicuous for their fervent revival efforts are rather rapidly dwindling in membership and some which seldom or never "conduct revivals" have been holding their own or at times growing. So what?

On the surface the trouble does not seem to break down into a matter of revivals or no revivals for gains and losses can be cited in each category. The trouble, it seems, is not as simple as that. Before the doctor writes his prescription he must know the nature of the disease in the patient before him. So we must locate the trouble or troubles—for they no doubt are many—which are destroying so many of our meetings.

FARM PROBLEMS HAVE THEIR INFLUENCE

Changed and changing farming conditions must be considered in any analysis of the problem. Sometime ago an elderly Friend was lamenting the low ebb of his meeting—one in the open country. "Why the change," I asked. He replied, "If you were to walk the nine miles to the county seat town, going across the fields, you probably would not cross the acres of more than two farms tilled by their owners." Any one acquainted with rural problems knows how difficult it is to build any type of social institution on short time tenant farming, and tenant farming has been increasing in the "areas of good soil" for years.

Many social and economic conditions contribute to this situation. 1. For various reasons farms once owned by Friends are sold, too frequently, to non-Friends. 2. Modern machine farming has introduced many problems—they seem to demand more farm acres to make the increased cost of machinery profitable, so small farms are bought up and of course decrease in number. 3. It seems to be im-

possible for a young man to finance the necessary equipment with which to start farming on a rented tract, let alone trying to buy one. So seeing no way out of his dilemma he goes off to the city where high wages are also an additional attraction. 4. The old farm house is too often without modern conveniences. The house is old and unpainted, it is cold and forbidding in winter and hot and stifling in summer and city accommodations are reported to be much better. 5. Hours on the farm are long, wearing and frequently unproductive. 6. The farm cannot support two families so one or more of the children who, under favorable circumstances, would stay on the farm cannot. They cannot wait until the parents retire—or die.

Soil erosion or depletion is in many sections of the country a serious matter. In a certain New York area I once undertook to organize a community church in a section where Friends had moved out to such an extent that but one family remained. There was a good meeting house (Friends), why not use it as the center of a community church? There was a little hamlet nearby but in all the area, where there were many abandoned farms, due to lack of soil fertility, I could get together but nine families, representing seven denominations. What can you do in such a community? These are just samples of the effect the farm situation has upon the problem of the church in the rural areas.

FAMILY INFLUENCE

1. To begin with, we must understand that the average family is much smaller than in the time of our grandfathers. Even if there were just as many families in the community the membership of a meeting might be reduced, by even as much as one-half, because of this fact. 2. Parents too frequently fail to make their religion as well as the farm seem vital and attractive to their children. 3. Too often children are "forced" to attend meeting instead of their going because it has been shown to be a vital factor in life. 4. The christian life of the parents often fails to appear sincere and consistent because it is not carried into home, social and business life as an integral part of routine affairs. 5. Religion is seen to be formal, and secondary to success. 6. Its lack of life and vitality deadens youthful interest. So the children are lost to the church—unless some one else saves the day for them.

THE MEETING AS A FACTOR

1. The meeting may lack adequate leadership regardless of the type—pastoral or non-pastoral. 2. The ministry may be cold and formal failing to meet the spiritual needs of youth—or any age. 3. There may be factions dividing the membership into bitter camps. 4. The adult members may not see any need to "cater" to youth. 5. The house may be an ugly shell, unpainted and uncomfortable. 6. The yard a mass of weeds and briars. A lad once said to me as we approached a meeting house in the open country—"Say, there's a beautiful place, I'd like to go to meeting there." Environment does help. 7. Often meetings are too numerous in our small towns, or too near together in the country. Lacking adequate support they dwindle and die.

LACK OF AGGRESSIVENESS AND FORESIGHT

Too frequently Friends settle down into the rut of formalism, refusing to even try to find the cause of their weakness let alone endeavoring to do anything creative. This religion and form of worship were good enough for our fathers and they are good enough for us. There may be nothing wrong with the religion but there is something wrong with those who should be making it vital and attractive—they fail to be all things to all men in order that they might win some. Hence the *meeting* may contribute to its dwindling membership.

THE NEXT CONFERENCE

A group of concerned Friends should meet somewhere, in the near future, and take sufficient time to give this problem of the Rural Church serious and prayerful consideration. The Earlham Conference was a *good* beginning, and Stanley Hamilton, of Quaker Hill, is to be commended for making it possible. Many constructive suggestions were offered, but the conference, in the main, was exploratory rather than constructive. Another in the near future is all but imperative.

Stars Over Manhattan

Late—after midnight—thrilled by autumn air,
And standing at a height man's fancy built,
I look upon this fascinating world,
That never sleeps, and never is at rest,
With perfect pleasure. Through the streets below,
As though a system of illumined veins,
Swift-flowing life is moving back and forth;
Innumerable windows flash and blink
Light greetings through the cool, beloved space,
While—crowning all—a curtain made of stars
Is spread above the island of Manhattan.

Some hundred years ago, an Indian tribe
Was living here amidst the wilderness.
Its venerated chief (his name unknown)
Used here to sit upon a granite rock
And, with his head in silence lifted high,
Admonish all the members of his clan
To watch the wondrous, ever-circling orbs
—Those sparks in a tremendous canopy,
Those brilliant diamonds beyond their reach—
Which under other names than that of stars
Stood far above the island of Manhattan.

Of all the millions that have lived here since,
How few have known the chief's imposing figure.
How few, in more amazement, silently,
Have gazed at Cassiopeia, Hercules,
Andromeda, Orion, or the Dragon.
Those tiny lamps which guard the universe
Were lit before our earthly days began.
Lift then your eyes—my friends—and see them glow!
And think that still, when all of us have passed,
The airy curtain of autumnal stars
Will stretch above the island of Manhattan.

GERHARD FRIEDRICH.

Conference of the Historic Peace Churches on Rural Life

By Stanley Hamilton

THE conference of Brethren, Friends and Mennonites which met at Earlham College, December 11-12 brought together 125 concerned people to discuss the topic, "The Historic Peace Churches and Rural Life in the Middle West." Originally promoted as a part of the Quaker Hill program the conference was transferred to Earlham College when it became apparent that it was too large for the facilities of Quaker Hill. The numbers and kind of people attending gave strong evidence that a concern about rural life is widely held. Prominent leaders of the historic peace groups were present. The Christian Rural Fellowship and the National Service Board for Religious Objectors were represented. More than half those present were living and working on farms or in small rural communities. These brought reality.

When the planning for the conference was begun a maximum attendance of fifty was expected. The much larger attendance, the interest in the conference and the general sharing in the discussion were, in large part, due to the able group of leaders and resource persons who came at their own expense and gave of their time and of themselves. This very real service was deeply appreciated by every person present. These leaders were: Dr. O. E. Baker, University of Maryland; E. R. Bowen, General Secretary of the Cooperative League; Errol T. Elliott, President of Wm. Penn College; D. D. Funderburg, National Staff, Church of the Brethren; Prof. Guy Hershberger, Goshen College; Paul Kinsel, Brethren Service Committee; Monsignor L. G. Ligutti, Executive Secretary, National Catholic Rural Life Conference; Arthur E. Morgan, Community Service, Inc., Yellow Springs, Ohio; Homer L. Morris, American Friends Service Committee; Daniel Shoemaker, Camden, Ohio, formerly of the U. S. Dept. of Agriculture and Jesse Ziegler, National Staff, Church of the Brethren. Mr. Ralph Borsodi, of Suffern, N. Y. was present and shared in the discussion.

Relation of Historic Peace Churches to Rural Life

The conference was opened at 10 a.m. December 11 with a short period of worship, Murray S. Kenworthy closed the worship with an appropriate prayer for divine guidance. Prof. Guy Hershberger, of Goshen College, was then introduced and prepared the group for a discussion of the topic, "Relation of Brethren, Friends and Mennonites to a Rural Society. How has the excessive trend to the cities affected our church groups?" He illustrated the community way of life of the early Mennonites as shown by their custom of mutual aid. These practices have slowly changed and now in many communities aid to the distressed depends upon insurance. The costs are greater and the spirit of community brotherhood is not so strong. Mennonites have been drawn to the city in some degree and the urban spirit of acquiring and materialism have affected rural Mennonites.

A general discussion then followed as to the urban trend and the cause and the effect upon our churches. Dr. Baker made a statement at this point which brought out some of the practical problems and some of the reasons for a high rate of tenancy. He made a strong plea for the family farm, owner-operated, and warned against the danger of nationalization of the land. He presented, fairly, some of the valid arguments for nationalization but strongly urged the peace churches to work hard at the task of spreading ownership and decreasing tenancy.

Dan West, Jesse Ziegler and others then discussed the spread of materialism, acquisitive habits and change in the culture pattern in the Church of the Brethren. Arthur Morgan joined in this discussion, stating that too often the pattern of religion has been presented to young people as a unit. Take it or leave. He asked that we distinguish between those things which are essential and those which are traditional. Some felt that when a culture begins to break up the externals go first and inevitably the vital things follow. On a question from Prof. Hershberger, Arthur Morgan then stated that the present deep world disturbance might last for generations. The change that is necessary being an extremely fundamental one; that the emergence of a new spirit and a new guidance depends upon the association of two elements that have been disassociated. One is the life of the spirit, the other is free intellectual inquiry. Our traditions have been inadequate. We are holding to forms and the vital things are overlooked.

There followed then a brief discussion as to what we as members of the peace churches might do to change the trends and the place of our colleges and institutions in any such plans.

Rural Life More Than Farming

Homer Morris, of the American Friends Service Committee, presided at the Friday afternoon session. He stated the question, "Should we guide an increasing number of people into active rural life? What are the minimum needs for a joint cooperative program? Can it be financed?", and then sketched a background for the discussion. He emphasized farm mechanization and the urban trend and asked what our church groups could do that other agencies were not now doing. Arthur Morgan spoke, calling attention to a statement made by Dr. Baker, that between six and ten per cent of the workers of America could take care of our agricultural needs. He then appealed to the group to think of rural life as more than farming, pointing out the possibilities in various forms of rural craftsmanship, industrial and professional service. He eited several examples at Yellow Springs, Ohio, and other places.

Mr. Ralph Borsodi urged a change in our thinking and educational methods in order that work might be more highly regarded, farming and family life raised to higher levels and people taught to live in decency and sufficiency.

Some serious discussion was then given to cooperation among farmers and to the very different idea of cooperative farms. Bowen urged the teaching of children to live and work cooperatively, appealing to Friends, especially. Guetzkow, of the Wellston C.P.S. camp urged the use of the C.P.S. program as a means of preparing men for cooperative living, suggesting specialized camps which might continue as schools after the war. The plans for the Merom camp were mentioned.

All through the discussion the urge to get together and do something about the problems was very apparent. Carl Landes, John Way and Shirley Greene suggested means. Arthur Morgan said, "The influence of people toward rural life has not been adequate; the drift of life is stronger than these influences. We need institutions that will make people thorough-going disciples of a way of life. Anything short of that is inadequate." He gave the Danish Folk School as an example, not of an economic device, but of a way of life.

Homer Morris then brought the group back to a consideration of common interests and the kind of organization needed for any joint cooperative effort amongst the historic peace churches. He

called upon Stanley Hamilton for a statement regarding methods. Tribute was paid to the work being done by the Dept. of Agriculture, 4-H Clubs and university extension in improving technical agriculture. These agencies are doing the best job in the world, of that kind, but they are state controlled and cannot be expected to do the work of the church and the family. A question was raised as to the acceptance of mechanized commercial agriculture as a complete and final aim. A paper, "Suggested Methods for Use in Constructive Development of Rural Life," was then read and copies distributed.

Marian Sanders, of the Indianapolis work camp, pointed out the need of people to learn to function in a cooperative manner in groups where they live. She suggested that we all look over our own communities and act there.

Pres. Dennis, of Earlham, was invited to speak in defense of the colleges. He declined that, but said he was much interested in rural problems, helping to pay the bills for two farms. He indicated his preference for cooperation amongst farmers rather than cooperative farming, believing the American farmer is valuable to society because he is an individualist.

Each of the three church groups was asked to appoint three people to represent them in a joint meeting next day. The group meetings were asked to consider the conference, to question whether it was moving in the manner and direction desired.

Rural Life in the Middle West

The Friday evening session was attended by a little over 200 hundred people. Millard S. Markle, of the Earlham faculty, presided. He introduced E. R. Bowen, of the Cooperative League who spoke of the plight of rural life in the middle west. He drew from his own family life and boyhood experience in a rural village in Iowa. He told how thousands of Iowa farmers lost their farms in the farm depression of the early twenties and by a series of charts traced the causes. Mr. Bowen praised the work of the Catholic church, especially the Nat'l. Catholic Rural Life Conference, in directing people toward a life of dignity, decency and sufficiency on the farms. He cited the example of the educational and cooperative movement in Nova Scotia, noting that the splendid results there were possible because the clergy and laity were helping people to work on their own problems.

Monsignor L. G. Ligutti, who was then introduced, spoke in appreciation of the traditional culture values of the Brethren, Friends and Mennonites. He said, "In my opinion the ideals of the Historic Peace Churches cannot be carried out except by families on the land and by rural communities. Our actions influence our philosophy and our theology, even change them. We cannot live one way and think another. We are using material standards to judge living standards and have made profit taking more important than service, which should be the ultimate end of our personal endeavors. A family philosophy of life cannot be carried out in a vacuum. We must have such surroundings, such work, such existence as will encourage the family." Father Ligutti spoke of the theory of a just price and said that management and capital were entitled to fair returns, but that anything more than that, a speculative or an excessive return was not Christian. He closed his address with an appeal for racial understanding and tolerance and urged minority groups to get on the land.

Common Lot of the Historic Peace Churches

At the Saturday morning session Shirley Greene gave the following figures in answer to a question raised regarding the proportion of the peace churches that are rural:

Denomination	Churches	Members
Brethren	77%	63%
Friends	72%	43%
Mennonites	84%	86%

D. D. Funderburg, of the national staff of the Church of the Brethren, presided at the Saturday morning session and said in part: "This is a fine experience in adult education, a chance for us to change our minds and get new ideas. We represent three groups who have something in common and there is something we can do together to save for society the rural home which we believe has special possibilities for the development of strong Christian families. What shall we do?"

Errol Elliott then brought back the question of ownership. Bowen responded with a statement strongly opposed to nationalization of the land. He called for the naming of any example of a successful cooperative farm project where the land was held jointly. Examples of successful cooperation and joint ownership in other fields were given. He urged cooperation amongst farmers and others, the spread of property ownership especially family operated farms. This discussion continued with Borsodi, Ziegler and Baker taking part. Baker again fairly presented the valid arguments for nationalization, erosion control, conservation and fair opportunities for young men, but he closed his remarks with a strong appeal for the peace groups to set up services that would enable young people to remain in rural life and to supplement the work of such agencies as the Farm Security Administration and the Farm Credit Administration. He urged church encouragement of private ownership which has been slipping away from the people, remarking that about two-thirds of our city people own only a second hand car and a few clothes.

Prof. Hershberger raised a question about a problem they have found in Goshen, the migration of Mennonite families from the land to towns like Goshen and the social problems involved. Ligutti asked whether the college had found the reasons for the migration, stating that people have to realize where they are and why they are there before they can do anything about it and that it would not help just to give them something.

Arthur Morgan suggested a program of family farm training at some of our colleges where a young couple could be placed on a forty acre tract while attending college, preparing at the end of the course to move to their own farm home. The church could observe the couple while in the training period and could help the capable families with loans when they began to set up for themselves.

Reference was made by several Brethren farmers to home training and sharing farm interests and income with the children. Need for wholesome recreation and opportunity to meet other young people with like interests and ideals. At this point attention was again called to work of the Farm Security Administration and the churches were urged to work with the F.S.A. locally.

The practical problems were brought up again and the question was raised as to what the representatives were going to do when they got back home. Study groups, credit unions and the development of productive homes were urged. Ziegler asked about the small industries and Arthur Morgan again explained about the small industries at Yellow Springs and urged thought regarding the needs of rural communities for professional and craft services. Rural doctors, bookkeepers, well drillers, machinists, builders, printers are needed and the day of the small industry is not past.

Ligutti suggested training the ministers, perhaps in rural life summer schools, and asked whether the preachers knew what it was all about. He said that in some institutions he knew about it had been necessary to start with the janitor and educate the president last of all.

The question of the relation of our schools and colleges to the constituency was then discussed, and, while it was felt that some institutions had gone a long way from their traditional values and philosophy, it was pointed out that

a good measure of blame rested upon the membership of the church groups.

The session was closed after a period of meditation.

RESPONSIBILITY OF THE CHURCH AND FAMILY

President Errol Elliott, of Wm. Penn College, presided at the Saturday afternoon session and in his opening statement he said it was the business of the church to create the creators of tomorrow's world, and remarked that a strategy is needed since there is no single answer to all ills.

Several then engaged in a discussion of the family as a unit, biological, social and economic. Father Ligutti said, "There are many things a family can do with the neighbors. Need to teach children to work. If we make the home more productive society will benefit. Home should be as self-sufficient as possible without pulling away from the rest of society." It was agreed that since the family and home are the most important units education should give more emphasis to them. This discussion continued with questions as to international and peace implications of such a movement, the end results of the other extreme, industrial society and ruthless competition being war, total war. The advantages of machine and large scale production in some fields was pointed out by John Way, stating that the home should produce those things which could be done most efficiently. Those things which must be bought should be secured through co-ops as far as possible.

There followed a discussion serious and deeply profound regarding the religious implications and working philosophy of our groups. Marian Sanders referred to the need for putting our ideals to work in the communities where we live. Dan West urged the banding together and holding fast against the storm and stress of a totalitarian world of the groups represented here. "Let us demonstrate that we know how to live and build communities. Make an example that can be multiplied around the world." Father Ligutti said, "With all the ideals and traditions which you have, you have not been as great an influence in American life as you should have been. Let your light shine upon men. Let people know what your ideals are. It would be of help to Catholics to know your ideals and example as I know them. I would urge upon you to make this a result of this conference, not only to improve yourselves, but also to seek to improve your neighbors. Even though your numbers are small you can be a political influence in the United States. Politicians know what the National Catholic Rural Life Conference represents. Let them know your stand. You should influence politics because your ideals are sound and right. For one thing manpower will be accustomed to controls after the war. If we are not alert the controls will continue. Leadership will be needed and here lies a great opportunity for you."

Reference was again made to the work camp philosophy, working with people, understanding and loving them. Errol Elliott brought the discussion to a close and the meeting then settled into a period of worship. In a most appropriate prayer Errol Elliott called for divine guidance that we might go forth in a spirit of love and understanding to seek to put into effect in our own areas the ideals and techniques which had been revealed to us. The conference was then adjourned.

CONTINUATION COMMITTEE

One result of the conference was the decision by the three groups to select a continuation committee of nine members who will work together wherever possible in the field of rural problems. It is recognized that this committee is unofficial, but it does represent a real and common concern. Some suggestions for action were: the holding of district conferences at our church colleges and other centers; the lending of books and pamphlets to meetings, churches and study groups, rural life columns in our church papers, counsel with young people in school and college and in the CPS camps.

The Friends group chose as members of the continuation committee: Albert J. Livezey, Barnesville, Ohio; Stanley Hamilton, Quaker Hill, Richmond, Indiana and Daniel Shoemaker, Camden, Ohio. The Brethren members are: John Metzler, Nappanee, Indiana, Paul Kinsel, Brookville, Ohio and Ira E. Weaver, Huntington, Indiana. The Mennonite members will be chosen at a meeting to be held in January.

Dr. O. E. Baker has suggested that the continuation committee plan for a trip to Washington where he will arrange for an interview with the Secretary of Agriculture and other officials who can be helpful in our concern.

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EDITOR'S NOTE

The Friends group in attendance at the Rural Life Conference asked the Friends members of the Continuation Committee to choose one of their number to meet with the Quaker Hill Executive Committee and request that Stanley Hamilton be released, part time, effective January 4, for work on a rural life program. This request was approved on December 19. Plans are under way to form a Rural Life Institute to carry out this program and there is every indication that these plans will succeed and that Stanley Hamilton will then give full time to this work.

The Cooperative Movement and Rural Life

Issued by the Cooperative League of the U. S. A.

Washington, D.C.—The U.S. Bureau of Labor Statistics in its first survey of the consumer cooperatives in the U.S. since 1936 reported that the volume of business of the cooperatives was almost 90% greater than it was when its survey was taken five years ago.

The study, summarized in the November issue of the *Monthly Labor Review*, reports on the business both in goods and services of cooperatives devoted to distribution of consumer goods. The statistics below do not include the distribution of farm supplies for productive purposes.

The nearly 4,500 primary distributive and service associations had an estimated paid up membership of over 1,427,000 in addition to partly paid members numbering nearly 146,000. Thus over one and a half million persons were full-fledged, or on their way to be, members of consumers' cooperatives at the end of 1941, the Bureau of Labor Statistics reports. "With a retail distributive business of over $345,000,000 and a service business of nearly $11,000,000, these local consumer cooperatives acounted for a total of over $365,000,000 in consumer goods and services during the year. In addition the fifty-four distributive and service federations had a total business aggregating almost $105,000,000; of this $100,760,000 was the wholesale distributive business, $2,243,000 was service. The remainder represented retail and other businesses."

The wholesales and the central productive associations owned by the consumer cooperatives produced goods for their own use or for sale to member associations amounting to over $14,000,000. In addition to these purely consumer cooperatives, there are many farmers' marketing associations which do purchasing of consumer goods for their members. The 524 associations of this kind which furnished reports for the year had a combined business of $119,122,000.

No general estimates were made as to operating results, resources, etc. of retail cooperatives. The 1,600 local

distributive and service associations making returns on these points reported combined net earnings for the year aggregating $11,533,148, after deducting losses of $216,916 by 116 associations. If to this sum are added the net earnings of the wholesale associations amounting to $4,750,497, the consumer cooperatives saved for their members over 16¼ million dollars in one year. Since less than one-half of the retail distributive cooperatives reported, the savings for members in the whole consumer goods section of the consumer cooperative movement as reported in the survey indicated that consumers were served a great many more millions of dollars worth of goods than those actually reported.

Dramatic growth in co-ops is revealed by comparing the present survey with that published in 1937 covering the operations of consumer cooperatives in 1936.

Membership in stores and buying clubs jumped from 330,000 members to 543,000 in 1941. Business of these co-op stores and buying clubs jumped from $107,250,000 in 1936 to $160,000,000 in 1941.

Membership in petroleum cooperatives jumped from 325,000 members in 1936 to 645,000 in 1941. Business of gas and oil co-ops jumped from $69,985,000 to $179,000,000 for 1941. This was an increase of over $100,000,000 in the five-year period and more than double the volume of five years ago.

Other striking gains in membership and business were indicated in the following fields: Co-op electric associations increased from 82,500 members in 1936 to 1,205,000 members in 1941, with operating revenue of $33,410,000 on co-op owned and operated rural electric lines. Credit unions, which are not included in the over-all statistics given above, jumped in membership from 1,210,000 in 1936 to 3,532,000 in 1941. The amount of loans made during the respective years jumped from $112,135,000 in 1936 to $362,779,000 in 1941. Cooperative wholesale associations increased their business from $43,328,000 in 1936 to $104,000,000 in 1941, again more than doubling the volume in five years. The net earnings of these wholesales was $4,750,000 in 1941.

Production by the co-op wholesales and inter-regional associations amounted to $14,209,000 in 1941. A very interesting feature of this report was that the net earnings of these co-op factories, mills and refineries totaled $937,000 in 1941. The percentage of earnings in the productive phase of the consumer cooperative movement was far greater in proportion than in either the wholesale or retail field, indicating a very important course of expansion for the cooperative movement.

Toward a Solution of the Rural Church Problem

By Henry M. Vore

THAT there *is* a rural church problem there can be no doubt. Since this purports to be a discussion specifically relating to the Society of Friends perhaps it would be better to substitute "meeting" for "church."

It would be interesting and enlightening if some one would make a survey of all the meetings of the Society of Friends so that it might be known how may are metropolitan, city, town or village, and how many rural, together with the membership of each group. It has always been the opinion of the writer that rural meetings predominate in number if not in membership, and this is certainly true in certain sections, particularly in the west. It may have been more definitely true a generation ago than it is today.

Sad to relate, the country meeting seems to be on the way out. In the Yearly Meeting in which this is written there are many localities where there have been flourishing meetings with efficient leadership, and now nothing remains except a graveyard, and that frequently in a pitiful state, mute testimonial to the tragedy that has been enacted there. In a memorial prepared to honor one of our most distinguished Friends it was said of him "he was especially proficient in settling the affairs of defunct meetings." Those who knew him best however, are aware that he possessed other proficiencies more valuable than this.

Some feel that the need of our country meetings has diminished even to the vanishing point with changing times, development of transportation, communication and the like. I challenge this. All observers know that when a meeting passes, practically the entire membership is lost to the Society. A few join other churches but the majority lose all contact with organized religion.

An equally vital incentive to the perpetuation of the country meetings lies in the fact that, at their best, they provide a large portion of the personnel of the larger groups in town or city. Take an inventory of the leadership in the Society of Friends and observe how many of our eminent ministers, teachers, and college presidents, together with other valued workers have had their origin and their early training in rural meetings. We are not, and never will be, in a position safely to eliminate one of the principal sources of supply for leadership in our Society.

Some who read this may differ but I aver that much more than any other, the rural meeting needs pastoral leadership. There are reasons for this that cannot be discussed here. It is also true that the financial provision for the support of a pastor is more difficult to provide in a small rural church than elsewhere.

How unfortunate it is that, in nine cases out of ten, a beginner is assigned to a rural meeting and if he succeeds there he is straightway "advanced" or "promoted" to a larger and more lucrative position in town or city.

Now, if my analysis of the situation is at all accurate we have this anomalous condition. The Society of Friends desperately needs the rural meetings to help provide the personnel and the leadership for its own maintenance. Such a meeting deeply needs the service of a capable and consecrated pastor but he, if found, is quickly claimed by some congregation the constituents of which have orginated largely in the kind of meeting from which they draw their leader. The young pastor, having or expecting to have, the expenses and responsibilities of a family and home, naturally feels that he must have the emoluments that usually accompany the larger sphere. And so it goes, a vicious circle, or speaking in more modern terms it is like the "spiral" of high living costs. Everybody is, in the end, the loser and none more so than the rural church. No wonder it is on the way out.

Is there a solution for the problem? I think there is, at least some have found it so. The method suggested will not be attractive to many. Few will give it so much as a second thought, but if there should be one young man or woman or, better still, a young man *and* women, who envision the possibilities, who brave the hardships, who cast their lot, spiritually, socially, and economically with rural people and a rural Friends meeting, I think they will never regret it.

One Quarterly Meeting in an Eastern Yearly Meeting is, or was, composed of four local meetings. Of these four, three are provided with pastoral leadership by individuals who have purchased or otherwise acquired farms and through their use are able to partially support themselves. The fourth meeting is now defunct or so near it as to be so considered.

This then is the plan toward the solution of the rural church problem. Let a man whom God has called to the

leadership of a rural meeting veritably cast his lot with the people whom he serves. Let him become one of them in the legitimate associations of everyday life as well as in those relations that pertain specifically to the work of the church.

I think I hear some of the protests that are forthcoming. One says, "No man has time to be both a minister and a farmer. One or both of his employments will fail because he cannot do justice to both." Well, I'm not so sure. Most rural churches are rather small in numbers. Perhaps not over twenty families or "parts of families" constitute many of them. Take the matter of pastoral calling. Four calls per day are not so many as to tax the ability and endurance of a pastor. At that rate he could easily call upon all the homes in his parish in a week and what community desires a call from the minister every week or even every month? My experience and observation point to two or three calls per year upon each family as sufficient unless there is special need.

Certainly the pastor has many other duties. He ought to prepare his sermons thoroughly and there is no better time nor place to do this than in forest or field with hands employed with useful tasks and with the great book of nature wide open before him. Then a few hours in the study with Bible and books of reference and other books at hand, and if the man can't preach, well he has no business in a rural parish.

The minister must read and there are long evenings and stormy days and odd moments that may be thus employed. No one need starve intellectually because he is doing this two man job. Anyway, successful reading doesn't always mean pouring over books. One must evaluate and assimilate what he reads and what better plan than fifteen minutes or half an hour with book or magazine, then hours behind team at farm tasks while the mind dwells upon that which has been read.

Another objection might arise. Some might say, "We don't want a minister to degrade himself by dabbling in the common affairs of life. We want him to be different, to dwell in the realm of the spiritual." Now please remember, I'm writing about rural situations and no such suggestion belongs in rural life. O to be sure, some person who lives in the country might feel and think this way but he is not rural minded and he will soon hie himself elsewhere. Rural people are ever faced with the stern realities of life. They know that all of life belongs to God. They are aware of the dignity of labor.

Now may I present some of the advantages of this arrangement. In the first place, if the minister is a bit weary as he faces his congregation upon the first day of the week, perhaps he will be more sympathetic with one or two of his auditors if they nod occasionally while he is preaching, or even with the one who drifts away into a state of unconsciousness. He (the minister) very well knows that if he were in the pew and some one else in the pulpit, he would be similarly afflicted.

But, and this is of much greater importance, the manner of life he has lived, the communion he has with nature and nature's God, the fact that the people who hear him know that his life, his problems, and his cares are much as theirs, will enable him to speak in a manner that will arouse in them the interest that betokens attention. The minister who spends most of his time in his study, and in calling in the homes of his parish where he is almost uniformly entertained in the parlor, and seldom meets any members of the family except the wife and daughter, and perhaps the baby, has some advantages I grant. His personal appearance is pleasing, (or ought to be), his clothes may be kept in presentable condition, he becomes proficient in being able to engage in a line of conversation that is interesting and perhaps edifying, and all these are advantages not to be despised. But I think there is also something to be said for the man who goes out into the field or forest with the men, not just for the sake of novelty or to make an impression but because the exigencies of life call him there.

He may well identify himself with rural organizations, being careful meanwhile, not to seem to be desirous of leadership in them. To attain the utmost in his contribution to progress he should be adroit enough to lead without seeming to lead. How thrilling it is to a rural minister to see projects initiated in his community and carried to a successful termination, that he has longed for and advocated, not too forcefully, until others have taken them up and brought them through to success! Well, let others have the credit! The main issue is to get the thing done.

The financial problem is not to be overlooked. As suggested formerly, there are rural churches that serve their communities well and are of no small value to the Society, yet they are so situated that they cannot support a pastor adequately. Perhaps it may be said that they should be able to get along without paid leadership but, in many cases that has been tried and disaster has resulted. The meeting may be able to help considerably, so, if the right man is available, and if he dares to cast his lot with such a group, well knowing that some difficulties and discouragements await, there is no reason why a movement "Toward a Solution of the Rural Church Problem" may not have begun.

The writer firmly believes that the farmer, seemingly above all others, is a "laborer together with God." "Ye are God's husbandry." A minister who may have a call to this field of service has a right to ask and to expect that God will bless the labor of his hands, will send the early and the latter rain, will "rebuke the devourer" for his sake.

I hope I haven't allowed my enthusiasm for this manner of living to carry me to extremes in its recommendation. I know there are obstacles and difficulties to be overcome. I know there are many situations where the plan would be foredoomed to failure. But if the right combination of a rural minded and work-loving minister, and an appreciative and cooperating meeting can be found it may go a long way toward solving the problem of the rural meeting in our Society.

Mennonites and Rural Life

By J. Winfield Fretz

Beautifying the Farmstead

DURING these winter days work on the farm can be done a little more leisurely than during the rest of the year. At the beginning of the new year farm men and women are thinking and planning their programs for the coming year. Those who are serious and alert Christians will not only be thinking in terms of crops, cattle, and cash but they will be seeking to improve and enrich their whole lives. They will want to see their community improved, their church strengthened, their home life deepened, and their spiritual life invigorated.

A Student's Comment

One of the best ways these ideals can more fully be realized is to beautify and enrich the farmstead. One of my students handed me an excellent paper the other day in which he made the worthwhile comment that a good home was something more than a place to eat and

sleep. He suggested that it must become a sanctuary to which old and young may retire and regain physical and spiritual strength, a place where inspiration and stimulation are found for the better life. We are all too guilty of thinking of, and using, our homes as mere places of eating, working, and sleeping rather than as sanctuaries of refreshment and rest.

BEAUTY AND ORDERLINESS

The attractiveness, cleanliness, and neatness of a home probably form more intimate ties with the home than anything else. There is a close relation between beauty on the one hand and orderliness and neatness on the other. Beauty is not necessarily expensive, and attractiveness is not necessarily the result of extravagant spending or undue pride. Both of these qualities may frequently be attained with very little effort and expense. A coat of paint will transform an ugly set of buildings into a thing of beauty. Trees, flowers and shrubs, God's own creation, properly cultivated and arranged can add greatly to the attractiveness and the joy of a farm home. Broken doors and fences, unpainted and tattered buildings, houses barren of flowers, trees, and shrubbery are anything but a delight to the eye and a joy to the resident. It is farm homes with machinery scattered widely over the premises, shabby looking buildings and a general disregard for neatness and order that alienate many young people from the farm. They come to associate farms and farm life with ugliness, dreariness, disorder, and monotony.

INSPIRATION TO OTHERS

If cleanliness is next to godliness then orderliness must be next to cleanliness. Well-kept homes are not only a satisfaction to ourselves and our children. They are also an inspiration to others. Who of us has not traveled along an otherwise uninteresting road and suddenly come upon a beautiful farm homestead that stood out bright and beautiful to cheer us like the appearance of the sun on a cloudy day? The orderliness and care of our property reflect orderliness and care in our lives. Christians should be concerned with both. Farming is our heritage but let us strive to be good farmers. It would be well to plan now to improve the physical appearance as well as the spiritual atmosphere of our homes during the coming year. The things we plan for are likely to happen, while the things we let drift will likely keep on drifting.

From The Mennonite.

The Nation's Forest Problem and Civilian Public Service

(Summary of an address at Training School for C. P. S. Camp Directors, Washington, D. C.)

By C. Edward Behre

Editor's note—Since the physical conditions of any area have their bearing upon the work and stability of the organized church within that area, the following discussion of the Forestry Service of the C. P. S. camps should reveal the importance of such service to the church, which our men in these camps are making.

CIVILIAN Public Service is an outgrowth of the summer work-camp idea. It has been disturbing to find that morale in C. P. S. camps is not easily maintained on the high plane which had been envisaged at the outset. The difficulty arises in large part from the extent to which the influences which have been effective in summer work camps are lost in a yearlong program. In the first place we are dealing with a more mature group of men in contrast to the students and women of the summer camps. Then C. P. S. covers a fairly broad cross-section of the population rather than young people chiefly of urban background. Furthermore farm people and other manual workers in C. P. S. do not need the work experience while professional people feel that their talents are not being well used.

Another factor affecting C. P. S. is that morale-building influences are largely lacking. Glamour is cultivated by publicity of all kinds in war industry and military service, but this must be self-generating in C. P. S. Yet, being human, men in C. P. S. are susceptible to and need such influences.

It is well to remember that the contribution of most individuals in all big situations and movements is likely to be minuscule and difficult to evaluate. From my own experience in 1917 and 1918 I know that this atmosphere of unrest permeates large segments of the military establishment all of the time and probably affects all classes some of the time. It motivates men to become dissatisfied wherever they are and to seek some change with little sense of responsibility to the organization or activity in which they were first engaged. As one means of minimizing this unsettling influence men coming into C.P.S. should have a positive introduction to the over-all objectives of the work to which they are assigned. Drudgery and routine take on significance if the goal is understood and if the objectives are held in view.

Real wealth consists not of money, but of men and natural resources. These are interdependent. Both men and resources are being rapidly dissipated by war. Some countries are being impoverished. Even this country is not being left unscathed. The importance of wood as a raw material has been only partially appreciated in the past. But new technological developments are gaining recognition for wood as an extremely adaptable and well-nigh universal raw material which can compete with metal in many fields.

What is happening to our forests is of vital concern to all. Yet the Nation's forest policy is woefully inadequate. Our forest problem involves productive use of one-third of our entire land area. As a result of apathy and neglect in the past, our forests have been largely depleted and the remaining timber is very poorly distributed. More saw timber is now concentrated on 6% of the forest land area in Oregon and Washington than remains on the three-fourth of our forest area east of the Great Plains. Second growth forests throughout the east are seriously deteriorated and only partly stocked. Some eighty million acres, not suitable for other uses, lie completely non-productive and in need of reforestation. The rate at which saw timber is being cut or destroyed by fire, insects, and disease, is currently almost twice the rate of growth. Increased demands incident to the war have greatly accelerated destructive cutting in all sections.

The government now is without legislative authority to stop destructive cutting practices on the private forest lands which constitute seventy-four per cent of the commercial forest area and which supply ninety-five per cent of the Nation's output of forest products. The need for such public control of forest practices must be brought home to all the people without delay. A major opportunity is open to Civilian Public Service through first hand contact with forestry problems in the woods, to create a group of informed and concerned leaders of public thought and

action in the forestry field. Since most of the work of the forestry camps is on public land a second opportunity lies in the support which may be generated for National Forests and, to a lesser extent, State forests. Certainly men in the camps should become thoroughly familiar with the functions and services of the National Forests.

Watershed influences also are of far-reaching social and economic significance. Protection and proper management of our mountain forests are of importance in flood control. The forests are the source of water for municipal use. Irrigation is another use made of water from western National Forests. Most of the agriculture of the west is dependent upon irrigation water. Protection and proper management of the watersheds to minimize erosion and reduce extreme variations in streamflow therefore serve to protect both public and private investments in water power facilities and dependent industries.

From all this it should be clear that work relating to the protection and development of the National Forests does contribute to national welfare in a very fundamental way. In fact it comes about as close to dealing with causes as any of the other activities which have been suggested from time to time as more appealing to the constructive pacifist. In the heat of war, we should not lose sight of the long-range objectives in forest conservation nor minimize the importance of the forest program. Certainly, men in Civilian Public Service should be expected, above all others, to keep their feet on the ground in this respect.

True prayer is not a last resort. It is not an escape. It is not a plea for security. It is a beseeching that God's compassionate will may be done among men. It is a spiritual force stronger than all armies. It is a healing serum injected into the one body of mankind of which all nations are members and of which Christ is the Head. Quietly it overcomes areas of dark infection and disease. It is the antidote of hate and the overcoming of violence. Our worship during these critical times should acknowledge the kinship of all nations; our churches should be filled with the Spirit of Him who is the world's peace; our altars should be places of earnest and unremitting intercession. This is the nobler energy for lack of which the world is arid and torn. Let us pray and pray again in home, in business, in church; and let us then strive to live more nearly as we pray.

GEORGE A. BUTTRICK.

"Steadfastness is indispensable if one would not live in vain."

DIFFICULTIES OF TRANSPORT

BY SHERMAN MARCH

The writer of this letter is a member of the Friends' Ambulance Unit in China and described driving a truck across a broken flat freight car to a good one on which this truck was to ride from Kweilin to Hengyang. The truck fell through the first flat car.

* * * *

"Lots of coolies just pulled the thing out. When we finally got hooked on a train, we started off, as we thought on a peaceful ride. We supposed there were just the two of us and the truck for the whole car, but no such luck was ours, as everybody and his brother's wife and their children were on the car. We got into Hengyang in spite of mishaps and almost broke through again getting the truck off, only we were too quick that time. The brakes meanwhile fizzled out on us as there was a leak in the control oil pipe. I had to drive it after that on a hand brake. Had to change going down a steep hill with a Bob-taught double clutching, shift to low this was, and then it went smoothly. After leaving medical supplies at Hengyang and we were ready to go, we found a drum of vaseline, five gallons, had lost half of its contents down over the truck floor. The sun had melted it and it leaked out of a small hole. The only thing to do of course was to scrape it up and put it back with the hole carefully tipped up. We took the car across another ferry which was rather a nerve wracking experience, and got on a train for Kukong without further trouble. This time instead of its being terrifically hot it rained the whole trip. It rained plenty hard too, and the cab leaked. It got all wet and the train jerked around so badly that I was afraid the truck was going to slip right off the flat car even though we had tied it on but it didn't shift the whole way.

"I am now to go to Fukien, the most difficult part of the trip through wild mountains, not a few bandits, with only one Chinese mechanic, a charcoal burning truck, one of the oldest ones we have and no repair stations anywhere near.

" . . . We set off in a higher state of mind for Fukien. While we were in Kanshien everybody told us how steep the roads were in Fukien and that a charcoal burner could never make the grade. We decided we had better do something about this and bought fifty gallons of alcohol. Incredible as it seems this is an excellent fuel, a little less powerful than gasoline. Ninety-six per cent with the choke out a little is what we used only making the main jet a bit smaller is more satisfactory. This cost us $45 a gallon as compared with gasoline, now $150 or more, if you can get it.

"From Kanshien we took the trip in easy stages and got up to Nanping which is just up the river from Foochow in five days. Most of that is through Fukien, and as you have heard the mountains are wonderful to look at and the rivers and streams are really something. The road is about the steepest I have seen and the old truck just staggered up some of them in low on alcohol, but it did go up. Coming down it was rainy and wet the last two days so that added another difficulty, but not too bad if you are careful. It is quite interesting driving on muddy roads. Coming down we brought a load of refugee relief students coming from Shanghai. There are three ferries you have to cross and one of them is pretty bad. One truck went off it and drowned a couple of people who were on the truck, but we got our passengers off. The road is terrifically narrow and most of the way it is very hard to pass any other truck but the traffic is also low so it isn't so bad after all."

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The Friends Ambulance Unit in China has asked for seventy additional men for an enlarged program of relief, sanitation and control of epidemic diseases. It is hoped that this new program may open the doors of Civilian Public Service Camps so that CPS men who are able and qualified for overseas relief work may have an opportunity for constructive service.

CIVILIAN PUBLIC SERVICE MEN

Using Civilian Public Service men in social work is proving to be one of the most difficult fields to enter except in penal or mental institutions. Selective Service needs to be assured that it is placing C.P.S. in the neediest spots in the country, not just granting favors of labor allotments here and there. Impartial judgments can be rendered by the U. S. Employment Service as to farming, and by state departments of welfare as to the state institutions within a given state, but settlement houses are usually community enterprises with no state or national organization which can distinguish between them as to relative need or make representations to Selective Service for men. American Friends Service Committee, recognizing the number of men in camp with social work training and the problem of increasing juvenile delinquency, is working in this field.

"Life can never be anything other than a reflection of our thoughts."

The Discovery of the Living God

By Samuel R. Perry

"Thou art the Christ the Son of the living God."

THIS is a day when men are looking for apt words to give significance to social movements. The fewer the words the better so long as they catch and command attention. The Christian should not be confused in the babel of slogans, nor at a loss in this battle of ideologies. We believe we have something vastly better than any of the world's slogans because truth is better than error and convictions are better than passing notions and fleeting fancies. The words of Peter at Caesarea-Philippi are the declaration of his discovery of the living God. This is salvation by illumination. The disciple of Christ is a follower of the gleam.

Peter boldly declared his discovery. He had been following his Master for nearly three years with intimate knowledge of his life and labors. His declaration was one both from the depths of his nature and of his intelligence for "with the heart man believeth." What is this but to say that "the living God" had drawn, had led, had made impressions upon a nature sensitive enough and honest enough to receive them. It was a declaration that Jesus had long hoped for and waited for, it is upon this discovery with loyalty thereunto in all generations that the Church of Christ is built. Here is the foundation of the divine society which is the enduring work of God against which "the gates of hell shall not prevail." No wonder that from the rejoicing heart of Jesus, as he contemplated all this, burst forth the words: "Blessed art thou, Simon, son of Jona: for flesh and blood hath not revealed this unto thee, but my Father which is in heaven."

Peter's conviction was arrived at without undue pressure of any kind. "Flesh and blood" did not enter into it. It was the result of what had been going on in Peter's thinking and feeling for many months. It could only take place in an honest heart, one that was true to the Light. And just as Peter was won as a disciple and follower of Christ, so must all Christians be won. It is in the deepest sense an affair of the heart — "with the heart man believeth." Honest hearts are the prerequisites to earnest Christians. "If any man will to do (God's) will he shall know of the doctrine." Our salvation then is simply our whole-hearted response to "the living God."

Now the doctrine, if such it be, that entered into Peter's confession of faith is the doctrine that Jesus is "the Christ the Son of the living God." This recognizes that God is not limited either in his power or in his loving interest and care for mankind. This, in Peter's case, let it be thoroughly noted, had no connection with any doctrine or view of the meaning of Christ's sufferings. Such speculations did not at all enter into Peter's mind at this time, and when the Saviour immediately referred to his impending crucifixion, Peter took him aside and said: "Be it far from thee, Lord: this shall not be unto thee." From this we see that the emphasis placed by many teachers upon the necessity of what they deem to be correct views as to the meaning of the sufferings of Christ had no place whatever in the experience of Peter *up to this point*, and yet Jesus pronounced him "blessed" and taught of "my Father," and so far confirmed in the gracious work of God as to be beyond the prevailing power of "the gates of hell." This is a point of great importance which, if regarded by all, will save much confusion among Christians, and many heart-breaking experiences. To believe in one's heart that Jesus is the Son of God is evidence of the revelation of the Father to such an one, and the confession of this great discovery in the life and upon the lips of a believer is abundant reason for his glad reception, unmarred by "doubtful disputations," into the family of faith.

It is interesting to see also that Jesus wished to have other persons beside Peter make the discovery of God in just the same way that Peter did, for he "charged his disciples that they should tell no man that he was Jesus the Christ." Certainly the Church of Christ is composed of those, whether young or old, who are responsive to "the Father," the benign and faithful divine Spirit apart from whom no one comes to Jesus, "the faithful witness" to the Truth. It was of this discovery of God as a wonderful and continuing precious experience in the lives of all his disciples of which Jesus was thinking in his high-priestly prayer of the last evening with his disciples: "I have declared unto them thy Name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

It is a wonderful experience for any soul to discover the living and loving God. How many Christians recognize the Father's Presence and work through many patient years in bringing each of us to the realization that Jesus is "the Christ the Son of the living God" and "the great Shepherd of the sheep?" and yet Jesus' words are plainly written: "No man can come to me, except the Father who sent me draw him." How far is such a description of the patience and loving—kindness of the Father from the teaching that God is such an One as must be won to a gentler frame of feeling toward us by the Saviour, being pledged to destroy us all and forgiving us only as his anger is assuaged and deflected from us by the execution of the death sentence upon a substitute! Some of us were told that such views are necessary for our salvation. Peter didn't have them. Yet "the living God" was working in Peter, drawing him to faith in Jesus as "the Christ the Son of the living God, and bringing him to make that declaration of faith to which Christ set the seal of his approval."

All this leads us to see the supreme importance with which "the living God" regards the inner spiritual life, and the danger inherent in the teaching that "Christianity is shifting its center of gravity from the inner life to the social community." Those who are "exploring the possibilities of putting the social vision first and cultivating an inner life to match it" are reversing the divine order, in which love of God—the living, faithful, compassionate God — comes first, asking the response of all our powers of spirit, mind and body. Even as the Aeolian harp responds to the wind that sweeps its strings into the sweetest music, so our lives are meant to respond to "the living God." This is the romance of life and of religion, and herein lies the preciousness and exaltation of existence, and the power of Christianity to change and transform "the social community."

If "the living God" whom Peter confessed is one and the same as "the Father" whom Jesus said had been teaching Peter through many months then God is immanent Spirit, and "Friends" and all those groups of Christians that have had regard for the inner life of the spirit with sensitive responses to the living God have been on the right track. This is the only conclusion to be reached from the words of Jesus that "God is Spirit, and they that worship him must worship him in spirit and in truth." Evidently it was the purpose of Jesus to kindle the flame of an individual spiritual response to God who is a Spirit, and "the Father of

spirits"—for the Father seeketh such to worship him."

If sensitiveness of spirit to the living God is the way of salvation leading unto life eternal, then it is a different way from "the way of the nations," and from the "broad" way that leads to destruction. It is different because it is voluntary rather than compulsory. It is different because it is the way of righteousness and it is "the way of peace," and of following in the steps of him who "came not to destroy men's lives, but to save them."

If sensitiveness of spirit to the living God is the way of salvation, then we require no human mediator. Christ is our mediator, being made our High-priest forever "after the power of an endless life."

If salvation by illumination is what Jesus taught when he said, "Walk in the light . . . that ye may be the sons of light," then our part is simply to be sensitive and responsive to the Light. Surely this is "the one thing needful," since the living God is not afar off, "for in him we live and move and have our being."

If sensitiveness and obedience to the living God is the way of peace that passeth understanding then any enduring peace in the world works from within from heart to heart, and there is no other way. This is salvation by illumination, and it is the Gospel of Jesus Christ, without which the world is in darkness.

Praise God that the Light still shines in the darkness! Praise God that "he first loved us," and that, "while we were yet sinners, Christ died for us," that he might bring us to the knowledge of the living, loving God and Father! Praise God for his faithfulness and loving-kindness through all the years when we knew not! Praise God that in Christ we have found "the Way!"

What is the trouble with a dictionary? It is that it cannot translate into emotion the things it knows. It will tell you several pages full about missions, yet never enthuse over them. It will describe philanthropies, yet never do a charitable deed. So whatever you are, don't be a dictionary. If you know these things, why don't you do them?

HERBERT BOOTH SMITH.

"In the thinking of Kierkegaard," states Dr. Tillich, "man cannot be separated from his ethical existence. Kierkegaard appears as a passionate religious individual who retires to his inwardness in order to find there what could not be found any more in the objective, the ultimate meaning of life, God."

What Does It Represent?

By Francis D. Hole

SEEKING first the Kingdom of Heaven is a matter of seeking to find out what our life represents.

Actions and thoughts are symbols of inner activities. The charm of peoples in countries foreign to us lies in the originality of their costumes and manners and speech, the peculiar symbols whereby they express the same inner life which we all share. Clapping of hands or stamping of feet derive their significance from the spirit of approval or disapproval which such gestures represent. Words in our own language, such as the word "fast," have several meanings and some of these meanings change through the years. Constant inquiry is necessary, therefore, to ascertain what new territories those ambassadors, words and actions, have come to represent. Such inquiry is an element in worship.

Christians cry out against the discord between words and deeds, in themselves and in others. Solemn pledges of allegiance to the cause of justice are inconsistent with numerous institutions, such as slavery of the negro in former days and present discrimination, and such as the impatient devastation of truth, of human life, and of natural resources in war and in the kind of peace which makes wars. When people claim that our Heavenly Father is present with us and in us on the one hand, and energetically assert the beastliness of men by their actions on the other hand, we ask, "Which assertion represents the real attitudes, the inner life?"

Both attitudes are present in the human heart. By discipline, the parasitic, insatiable appetites of pride, fear, delight in self and power, can be set aside for the redeeming hunger and thirst after righteousness, which is always present in all peoples.

Jesus pointed out that it is important to discipline the outer action. "Thou shalt not kill!" is a command which is only intermittently honored by men and women. Jesus emphasized further that it is far more important to recondition the inner activity than to restrain the outer activity. "Thou shalt not even permit the seeds of anger within thy heart to be planted," he might have said. "Thou shalt not know anger!" is a command which is far less heeded than the other. A person in whom there is no anger cannot give an outward expression of anger. The words and actions of a person in whom goodwill or loving kindness has been humbly cultivated must all necessarily represent loving kindness.

Seeking first the Kingdom of Heaven means hungering for some clearer understanding of the enduring meaning of our life. To so hunger means to realize ones inadequacy, ones dependence on finding that security of spirit which one has tasted and for which one hungers. It is not the habit of peoples at war to spend their energies on an inner search for security, but rather to build walls of explosives and steel behind which to hide the inner tangle. And this they do with misgivings. For war is not so much men against other men as all men against their better judgment. The outer tangle represents the inner one. On the other hand, the silent act of admitting to oneself the fact of complete dependence on the quiet good strength which comes from God to seekers, can change a man's whole manner of life and can establish in him that inner security, that reign of good judgment which all wars are calculated to postpone. The Sermon on the Mount stresses the importance of this state of hunger for righteousness, mourning for lack of true companionship, meekness before God, sense of poorness of ones own spirit in the presence of the renewing spirit of Jesus.

If this is so true in regard to war, that outward discord represents inner tangle, it may also be true of all our actions and words which can not be reconciled. It is clear, therefore, why Jesus urged us to seek first the Kingdom of Heaven, since it is only by persistently making place for inner stability that outer stability can ever be.

At the meeting of the Executive Committee of the Federal Council of Churches held September 18, 1942, the matter of flag etiquette was again brought forward. For the sake of information, Dr. Lewis G. Leary, pastor of the First Presbyterian Church of West Milford, N. J., was present and told of his voluminous correspondence in arriving at a decision on where the Christian flag should be placed in churches. It was unanimously recognized by the Executive Committee that the only law involved was the law of etiquette. It was further recognized that the Christian flag transcends national boundaries. The position of the Federal Council, as passed last January, recommending that when both flags are displayed in the chancel the Christian flag should be at the place of honor on the minister's right, was reaffirmed.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

SILENT WORSHIP

Behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice.
I Kings XIX 11-12.

* * * *

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in the Lord.—Psalm 4:4-5.

* * * *

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters.—Psalm 23:1-2.

* * * *

Be still and know that I am God.
Psalm 46:10.

* * * *

He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron.—Psalm 107:10.

* * * *

I will stand upon my watch, and set me upon the tower and will watch to see what he will say unto me, and what I shall answer when I am reproved.—Habakkuk 2:1.

* * * *

And Isaac went out to meditate in the field at the eventide.—Genesis 24:63.

* * * *

This book of the law shall not depart out of thy mouth; but thou shall meditate therein day and night: that thou mayest observe to do according to all that is written therein.—Joshua 1:8.

* * * *

His delight is in the law of the Lord; and in his law doth he meditate day and night.—Psalm 1:2.

* * * *

Give ear to my words, O Lord, consider my meditation. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.—Psalm 5:1-2.

* * * *

Silence is not an end in itself, but a means to a higher experience. It is the opportunity not only for prayerful meditation, for the unfolding of truth and the apprehension of duty, but for the realization of the Divine forgiveness the renewal of our wills and the upbuilding of our inward being in communion with the Divine Love.
Friends' Book of Discipline.

* * * *

I met God in the morning
When my day was at its best;
And His Presence came like sunrise,
Like the glory in my breast.

All day long the Presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness,
O'er a very troubled sea.

Other ships were blown and battered.
Other ships were sore distressed;
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With keen remorse of mind,
When I, too, had loosed the moorings
With the Presence left behind.

So, I think I know the secret,
Learned from Many a troubled way;
You must meet Him in the morning
If you want Him through the day.

CUSHMAN.

* * * *

Silent Spirit, dwell with me,
I myself would quiet be;
Quiet as the growing blade
Which through earth its way has made;
Silently, like morning light,
Putting mists and chills to flight.
T. T. LYNCH.

* * * *

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.—Psalm 19:14.

(Selected by Murray S. Kenworthy)

WAR STATISTICS

The following conservative estimates of the casualties of war are dated from the Japanese invasion of China, July 1937:

Soldiers and sailors killed or lost in action	20,000,000
Crippled for life or seriously wounded	5,000,000
Prisoners of war	6,000,000
Orphans, widows or other dependents bereft or impoverished by war	75,000,000
Civilians driven from their homes as refugees or exiled by invading armies	100,000,000
Total homeless or impoverished by bombing of homes and loss of harvests and other normal income	200,000,000

AMONG PAMPHLETS RECEIVED

TWO PENDLE HILL PAMPHLETS

1. *Anthology with Comments.*
By Elizabeth Janet Gray

A group of poems and quotations with comments arranged to assist one in periods of meditation. pp. 60, price 25c. Pendle Hill, Wallingford, Pa.

2. *Reality in the Spiritual World*
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A series of four addresses given at Pendle Hill during the winter of 1940-41. The author died five days after his last address in January 1941. Those who have found so much help and inspiration in the writings of Thomas R. Kelly will welcome these addresses. pp. 64. Price 25c. Pendle Hill, Wallingford, Pa.

A RIGHTEOUS FAITH FOR A JUST AND DURABLE PEACE

By fourteen Internationally known ministers and laymen. Edited by John Foster Dulles, chairman of the Commission to Study the Bases of a Just and Durable Peace. This is a new symposium dealing with problems of the war and the post-war period. pp. 104. Price 20c. The Federal Council of Churches of Christ in America 297 Fourth Ave., N. Y.

WHAT GANDHI IS TEACHING THE WORLD
By John Haynes Holmes

pp. 24. Price 10c. The Community Church, New York City.

WAGE PEACE NOW. By A. J. Muste pp. 32. Price not given. The Fellowship of Reconciliation, 2929 Broadway, N. Y.

INTERNATIONAL ETHICS

A Report of the Ethics Committee. pp. 48. Price 10c. The Catholic Association for International Peace. 1312 Massachusetts Avenue, N. W. Washington, D. C.

FOUR PAMPHLETS DEALING WITH THE JEWISH PROBLEM

1.2. *Jewish Post-War Problems.*

A Study Course, Unit I, 32 pp. Unit II 40 pp. Single unit 10c. Entire Course, four Units, 50c. The American Jewish Committee, 386 Fourth Avenue, N. Y.

3. *Governments-in-Exile On Jewish Rights.*

64 pp. Price 25c. The American Jewish Committee. 386 Fourth Avenue, New York, N. Y.

4. *The Growth of Good Will.*

A Sketch of American Protestant-Catholic-Jewish Relations. By Everett R. Clinchy. The National Conference of Christians and Jews. 381 Fourth Avenue, N. Y.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

Editor, THE AMERICAN FRIEND:

The remarks of Henry Rising in the December 3 issue, about alcohol being "humanity's international scourge," are true. Man has been reminded of it, since history began. It would be fine, to stop its manufacture for beverage purposes. Indeed there was once a law to that effect! It was proving well to be a "fifth freedom." But laws are only as strong and good, as the officials back of them.

I, for one, am not quite ready to trust my "freedoms" to the two gentlemen whom brother Rising mentions, because of the part each had in the repeal of the Eighteenth Amendment.

Did not the Rechabites, with their abstemiousness, demonstrate a much needed lesson to the proud and wine drinking Israelites? The Master of men cautioned his disciples that satan never works for anybody but himself and that evil will never be overcome except by doing good.

HARRY R. CLARK.

THOUGHTS ON THE POST WAR INTERNATIONAL ORDER

BY SAMUEL NAGATA

The Versailles Treaty failed to establish peace in the world. It bred the present global conflict. The envoys to the Peace Conference ignored the cardinal principles of our great humanitarian, President Woodrow Wilson, and concluded a Treaty with the seeds for another deadly maelstrom. The delegates of the great powers failed to bring about a durable peace for the general welfare of all humanity; rather they argued and labored for the preservation of their imperialistic interests and colonial possessions.

The failure of the Conference was due also to a lack of study and preparation, on the part of the populace of the world, of the terms of peace to be woven into the convenant. The peoples of non-belligerent nations, as well as the belligerent, did not have sufficient time to discuss and present their wishes and desires to the Peace Table. Therefore, should we, the common people, want to see a real peaceful world at the end of this present struggle, we will have to study and make it known to the men in authority of the respective nations individually and collectively. This must be done in order that the delegates to the forthcoming peace conference may be informed and equipped with fuller understanding of the desires of peoples and set up a better world order for their fellow men.

I am an evacuee from California, and a citizen of the United States. Ever since last December, I have experienced the bitter cup of life of the war victims. During the last four seasons, I have devoted my hours to the study of the post-war international order. And as the result, I present here the following points as the basic principles as I see them, which should be included in the new covenant in order that a true, lasting peace may be inaugerated among all the families of men.

(1) *Parity of the Race.* "We hold these truths to be self-evident that all men are created equal"—thus spoke the founding fathers of our great nation in the Declaration of Independence. This is the eternal truth. They made this bold statement based on the nature of men and the actual experiences of life. This principle of equality of men is the keystone on which Universal Peace can be built. The Japanese delegates to the Peace Conference of World War I presented this doctrine for its recognition by the conference members. Yet it was denied by them, including the United States delegates. However, without acceptance of this fundamental principle there can be no durable peace among men. Whether we like it or not, we have to recognize it and act accordingly.

(2) *Equal access to natural resources and free trade.* There are certain products which are essential for the living of civilized men. Articles like petroleum, rubber, tin, copper, tungsten and a few others are needed for the enrichment of modern life. But, unfortunately, these products are not found everywhere. Only a few countries possess them. Hence, monopolistic systems arise. Yet for the sake of peace we must give every nation the same free opportunity of access to these materials without discrimination. Then there must be free exchange for goods among nations. Should nations build unreasonably high tariff walls against other nations, it tends to create retaliation among them and this leads often to destructive conflict. Hence, in order to realize a new world order all nations must be given an equality of approach to national resources and trade.

(3) *Freedom of residence and travel.* About two billions of people live on the surface of the earth. Some parts of the land are inhabited thickly while other sections are thinly settled. For instance, Australia, with its area as large as our United States, has only nine millions of people with its unlimited wealth; whereas a country like Japan, whose area is not larger than the state of California, is dwelt in by seventy millions of men. Also, Canada, Mexico, and some South American republics still have plenty of unused land, while Italy, Denmark and some European states are already crowded and have no more room for expansion. This unfair territorial demarcation should be adjusted, as well as a fair distribution made of the earth's natural resources.

We were all born into this world with the same Divine purpose and with the same rights and responsibilities. The Universe is His; all His creatures should share in all its joys and happiness. This planet of ours has plenty of substance to enable everyone to have a richer, fuller and more abundant life in peace and security. The citizens of those lands where there is room to spare and happiness to share should divide with those who have not such opportunities of life. Every human being should have equal freedom of travel and residence and do his utmost to make his earth a still better and more beautiful and comfortable place to live in, for himself and the generations to come.

(4) *Self-determination of government.* Every nation and race has the right to choose and set up a government of its own that fits and serves best for its interests. No nation shall impose upon the others a form of government, how ever good it may be, unless the governed consent to it. Neither should a state exploit other territories at the sacrifices of inhabitants therein without their consent. Still further, in the new commonwealth of a federated world there should be no such system as the so-called extra territorial rights and concessions which are the by-products of the political and economic imperialism of the last three centuries. Only the free and self-governing peoples can share in the democratic and cooperative international state in which we want to live when mankind again returns to reason, understanding and good-will, and live as good and helpful neighbors in peace.

(5) *Disarmament.* It is desirable to see the nations cease to appropriate budgets for standing armed forces in the international society. Yet, if the states cannot come to this stage immediately, at least they should reduce their armament to the lowest degree of strength for their national security.

When the nations have mighty land, sea, and air forces they are prone to provoke one another and finally engage in violent carnal conflict.

While we advocate the physical limitation of arms on the one hand, we should make our efforts for mental disarmament as well. For men's mental enemies like misunderstanding, prejudice, hatred, and so forth, tend to arouse and create enmity and lead to dreadful struggle among men. Hence, through educational campaigns we must build good-will and confidence among peoples so as to accomplish both physical and mental disarmament.

(6) *Freedom of speech.* This is one of those four freedoms which Messrs. Roosevelt and Churchill promised in their famous Atlantic Charter for the After-the-War-World, and we are one hundred per cent for it. In the new world order we urge that this principle of freedom of speech be upheld and exercised to the fullest extent of the word. At the same time, the press must refrain from printing any news which breeds ill-feeling and animosity among nations, as well as among individuals. Should one violate this privilege and circulate false reports which threaten international peace and safety, he should be considered as a public enemy.

(7) *The Federated world with court and police.* In order to implement the above mentioned principles there must be a federated international organization. This should be democratic in its functioning, giving equal power and voice to the small states as well as to the great powers. Also, it must have judicial authority along with legislative authority to settle disputes and rectify transgressions which concern international peace and security. Besides, it should have a police force to keep order and frustrate the aggressive violators of the covenants of the league. The governmental systems of the United States would be the model on which this federated world order could be set up with a certain limitation of the sovereign power of each nation. And finally,

(8) *Religion, as the basis of durable peace.* Religion is the life of love in action. It is the mystical power which transforms men from self-centered beings to the altruistic, self-giving personalities—enabling them to enjoy life in the service of their fellow men. In order to have a true peaceful society of men, we should put religion at the base of every system and agency. After all, all the affairs of world organization are human affairs, and all human affairs can be handled peacefully or otherwise according to the character and attitude of men who act on them. If a society is composed of persons of goodwill, love, and service with the spirit of brotherhood, then there would be no dispute or conflict in the organization at all. Hence, the most important thing for the realization of a real orderly world society is to have men and women with Christlike spirits who work, forgive, and suffer for the sake of love that their fellow men might have joy, peace, and happiness. When we have men of good-will, tolerance, love and service, then we will have the commonwealth of the new order here in our midst. Therefore, the spirit of the religion of love and service must permeate the new covenant through and through.

This is an outline of my suggestions for the basic principles of a lasting peace. It is my conviction that these elements must be woven into the charter of the federated world society. These are not complete, of course, but they are fundamental rules without which a peaceful world-wide organization can never be established. I hope and pray that the whole of humanity will turn to methods of reconciliation, lay down their arms and make supreme efforts for the realization of this new international order of equality, freedom, peace and brotherhood.

BOOTLEG LIQUOR

Evanston, Illinois — Bootlegging will "come out in the open" and become a national scandal within a year, it was predicted recently by the National Woman's Christian Temperance Union. The prediction was based on present consumption of illicit liquors, plus huge increases expected as a result of the new federal excise tax on legally manufactured liquors.

"A spokesman for the liquor industry," said Mrs. Ida B. Wise Smith, national president, "has put the amount of illicit distilled liquor sold at twenty-five per cent of the total consumption. This would mean 28,750,000 gallons of non-taxed and illegal spirits annually. Now increases of $1.60 to $2.00 a gallon on liquor taxes will make manufacture and sale of illicit whisky more profitable than ever. The result will be bootlegging far greater than anything seen during prohibition or any other time.

"For years," Mrs. Smith said, "the wets have spread the propaganda that bootlegging was a product of prohibition. Yet since repeal the bootlegger has not gone, but has only changed into 'respectable' guise. He is no longer the back-door and just-off-the-ship hoodlum, or the beer baron with a lawless gang, but a supposedly respectable business man who breaks the law and cheats the government at the source. Recently publicized whisky fraud cases are evidence of this.

"It was because everyone knew a bootleg bottle during prohibition that bootlegging seemed so prevalent. Today illicit liquor is dressed and dispensed like the legal alcohol, and the public is not aware that it exists."

Conditions will grow so bad, Mrs. Smith predicted, that the liquor trade's claims that bootlegging came only with prohibition will be completely discredited.

National W. C. T. U.

FRIENDS AMBULANCE UNIT

The three American doctors, Arthur Barr, Dietrich Wiebe and Ernest Evans, who left America in May, August and September, have all reached Kutsing, the present headquarters of the Unit in China. Long reports have been received giving vivid pictures of insuperable difficulties to overcome. All of the work is dependent on transportation, but gasoline for trucks is both scarce and expensive, and several of the men have spent their entire time in garages, changing the trucks to charcoal burning engines. The reports indicate that some trucks are now operating with petrol made from distilling tung oil and alcohol, and the Unit is experimenting with kerosene and crude oil.

Supplies are being flown in from Calcutta, which is not satisfactory from the point of view either of cost or amount brought. The Burma Road has been closed since March 1942, but even before this the Unit was investigating animal transport from India to Burma. Later investigations indicated that of three routes, the one from Calcutta through Sikkim, near Mt. Everest, to Lhasa, Tibet and on the old China road by mule team to Ta Chien Lu, would be the most practical route, topographically. But it would take at least 130 days, the cost would be very high and the journey would demand great endurance. Robert McClure had been advised not to hire muleteers who do not own their mules, but to buy the mules and use members of the FAU as muleteers. Later reports show that this caravan method was too impractical to undertake, but this account has been written to show the magnitude of problems which confront the members of the Unit.

It is terrible to know that men by the millions have died during the last twelve-month, but it would be more terrible if the world became indifferent to all who mourn. There can be no hope for any world which undertakes to build a civilization on the basis of hard hearts and calloused souls.

ROY L. SMITH, Editor
The Christian Advocate.

QUAKERDOM · AT · LARGE

Clarence E. Pickett has had an interview with ex-Governor Herbert H. Lehman, new director of the Division of Relief and Rehabilitation in the State Department. Clarence Pickett found Mr. Lehman extremely cordial and deeply concerned for the relief needs abroad. Although no definite program has been specified, Clarence Pickett is optimistic, as a result of the interview, that private relief agencies may have an important service.

* * * *

Sumner and Lela Mills have left the Civilian Public Service Camp at Coshocton, Ohio where he has been director, to return to his dairy farm. Herbert Hadley is acting as assistant director. Arthur and Aida Gamble have left Civilian Public Service Camp at Powellsville, Maryland, where he has been director, to come into the Civilian Public Service office at 20 South 12th Street, Philadelphia. Russell Freeman has taken his place.

* * * *

By invitation Alice Shaffer led the devotional meeting of the Friends Central Office Staff on Wednesday morning, December 29th. A digest of her message to appear in a later issue of THE AMERICAN FRIEND.

* * * *

Earl L. Fowler, who for a number of months has been a member of the staff at Friends Central Offices, has gone to his home in Falls Church, Virginia. He recently had his physical examination, which is frequently indicative of the coming notice to enter camp. He expects to be at home until that notice sends him to one of the C. P. S. camps.

* * * *

A family reunion was held December 13, 1942 at the home of Mrs. Agnes H. Smith, Woonsocket Hill Road, Woonsocket, Rhode Island, when her ten children and their families, including fifteen grandchildren returned home for the day. Agnes Smith is a member of the Smithfield Monthly Meeting, where thirty-three members of the family attended the morning services at the meeting house and then returned to the family home for dinner.

NEWS OF OUR MEETINGS

Open House was again observed at Quaker Hill, Richmond, Indiana, on New Year's Day. A general invitation to Friends, and friends of the Friends, had been extended and a goodly number gathered for the "Tea" and the lecture which followed.

Alice Shaffer, who for some time had been in Paraguay as a representative of the United States Children's Bureau, working with the Minister of Health in the Department of Health and the Child, and collaborating with the new School for Social Welfare, was the guest speaker. Her message, followed by kodochrome pictures, was very interesting and informative.

She will, in the near future, go to Costa Rica, Central America, for a like service in that country.

* * * *

The Poughkeepsie Monthly Meeting of Friends celebrated the fifteenth Anniversary of the dedication of their meeting house, December 11, 1942.

A planned cover-dish supper was held and the guests of honor were those members who had belonged to the meeting forty years or more. There was also a special birthday table for the fifteen year olds, who were born the year the meeting house was built.

After supper a Grand March took place which led past a "Traditional Birthday Barrel," which we had used previously in celebrating our tenth anniversary. At this time every member or organization of the meeting had an opportunity to place within a gift of money—a penny for each year of their age or more. This money to go toward certain financial obligations of the meeting, which to the delight of those present, exceeded all expectations.

During this event of celebrating our fifteenth anniversary we tried to keep in mind that we were not only re-dedicating our meeting house, but re-dedicating ourselves to our meeting and our community.

Unsolicited, the business people and others of our neighborhood showed their appreciation by contributing generously to our financial effort.

An invitation was sent to Wilbur W. Kamp and Lois, our former pastor, and his wife, to be with us, but they were unable to do so. It was Wilbur Kamp who gave us the vision that made it possible on December 11, 1927 to dedicate our new meeting house.

A special service at our morning meeting for worship the following Sunday concluded our observance of this anniversary.

* * * *

Salem Quarterly Meeting was held the fourth Saturday in November at Stockport, Iowa. This meeting brought joy to many hearts this year, as last year only one meeting had a pastor. This year all meetings are being served. The meetings were well represented. The one on Saturday was especially well attended. Our General Superintendent, Paul Barnett, brought the message on Saturday morning, emphasizing the importance of making our homes Christian. Jessie Tomkins in the Saturday afternoon meeting made us feel that stewardship should have a larger place in our lives. Paul Barnett, was again with us Sunday morning and brought a very inspiring message. Sunday afternoon services were in charge of Clinton Nellis, Pastor of Salem church, and Director of Religious Education. He urged that we, as churches, catch the spirit of Christian Education and strive to go forward, always advancing in the Christian way.

We believe that the spirit of the Lord was greatly manifested in our meeting.

* * * *

On Saturday evening, December 12th, at Friends Meeting House, Lawrence, Massachusetts, a reception was held for the minister, John C. Harvey and his bride. Joseph Batty, the oldest member of the meeting, presented Mrs. Harvey with a bouquet of red roses from the meeting. While accepting these, Mrs. Harvey also expressed her thanks for a gift previously received from the Elizabeth Fry Circle. The couple were then given a radio from the Men's Class and a coffee table from The Christian Endeavor Group. There followed a social gathering, a few games and refreshments were served. It was a time of genuine good fellowship.

* * * *

The Central City Woman's Missionary Society sent a Christmas package of toys to the children of the mission school at Wyandotte, Oklahoma. The Quaker Treasure Seekers and the intermediate department of the Sunday School sent a box of Christmas gifts to the interned Japanese children at Tuli Lake, California.

* * * *

A pleasing and impressive Christmas program was given at Central City, Nebraska, meeting, Sunday morning, December 20, under the auspices of the Sunday School and the choir. The cantata "Carols of Christmas" was given under the leadership of Opal Ferguson and a brief message was given by Milo H. Crosbie, Sunday School Superintendent. A "White Gift" offering of over twenty dollars was given for missions.

* * * *

Sunday, November 27, was missionary day in the Meeting at Central City, Nebraska. At the morning worship

hour, Glenn A. Reece, the pastor, preached a Thanksgiving sermon in which he emphasized the claim of missions upon the church. Following this meeting the annual "birthday dinner" was served in the basement of the meeting house at which every one according to custom contributed to missions as many pennies as he had years to his credit. In the afternoon the children gave a short missionary program. The offering received at dinner, with later additions from members not present then, amounted to $26.96. The occasion was sponsored by the missionary committee of the meeting, with Lois Mesner, chairman, and the Woman's Missionary Society with Velma Reece as president.

* * * *

Two new monthly meetings have been established under the care of the Blue River Quarterly Meeting. On December 13th, four members of the committee appointed by the Quarterly Meeting assisted in the organization of the Oak Park, Illinois Monthly Meeting. A well attended and thoughtful meeting for worship at 11:00 o'clock was followed by a discussion period. After a pot luck dinner at which both good food and good talk were exchanged, Robert MacGonagle called the business meeting to order. Lucretia Franklin of McNabb, Charles and Elizabeth Smith and Harold Flitcraft of 57th Street welcomed the new meeting in behalf of the Quarterly meeting. Letters were read expressing the good wishes of Friends, and four requests for membership showed that these convinced Friends had given much study to Quaker thought and practice. Visiting Friends gathered an impression of wide participation, a strong sense of responsibility and an eagerness to build a well rounded program. Although we regret the loss of Clement Luella, and Eldon Flitcraft, Maria Frederickson, Robert and Marguerite Judd, Robert MacGonagle, Jeannette and Sherman Stetson, and Carolyn Wills we congratulate them on their latest venture in the advancement of Friendliness in the Chicago area.

* * * *

The Ann Arbor, Michigan, Meeting has set up a special fund to aid the fine work of the Scattergood Hostel in Iowa where refugees are given an opportunity to become Americanized in order to render their contributions to our life.

* * * *

The South-Central Conference of Friends is growing! The small Friends group in Asheville, North Carolina, has appointed David Lloyd Jones as representative to the Continuing Committee, and we are brought into fellowship with a group at the Pine Mountain School, Pine Mountain, Kentucky, through the correspondence of Lois E. Fenn. We have also received a card from Ruth A. Mendenhall of Fairhope, Alabama, Friends Meeting (Ohio Yearly Meeting Conservative) expressing interest in the Epistle and the idea of closer fellowship between Friends in the South-Central region, and promising to present these things to Fairhope Meeting.

It seems appropriate now that members of the Continuing Committee, and as many other concerned people as possible, should meet together soon to make plans for intervisitation and the consistent encouraging of small isolated Friends groups. A suitable time and place for such a meeting seems to be at the next Friendsville Quarterly Meeting, to be held in Knoxville, Tennessee on January 23rd. This presents an excellent opportunity to visit with a long-established Friends group, as well as to lay plans for deepening the fellowship of all our groups, one with another. We hope that all Friends that can possibly do so will set this time aside to come and meet with us. If those Friends who plan to attend will write to me at Fisk University, accommodations will be arranged for them. Our next epistle, which will be out a few days before the Friendsville Quarterly Meeting, will give further details about the gathering.

(From the South Central Friends Epistle. Edited by Kenneth and Elsie Boulding.)

SPECIALIZED SERVICE FOR CPS

There is a brighter outlook for specialized service than there has been and it can be reported that progress is being made. There has been a reorganization in the set-up of the National Service Board for Religious Objectors in Washington so that there will be men working all the time in different areas of the United States for the purpose of finding opportunities for specialized service. During the first part of November eight new hospital units have been approved. There are twelve counties important in the dairy industry which are eager to have CPS units, but the expansion of the farm furlough program has been delayed while waiting for the Comptroller General's office to decide whether wages should go to the United States Treasury or to Civilian Public Service. When this is settled, each one of the Units will probably use thirty men.

Several new units of specialized service have started during November. The Cheltenham School for delinquent colored boys in Maryland now has a unit of fifteen CPS men, half of whom are colored, to work with the school staff, which is both colored and white. They have been chosen from Brethren and Friends' Camps east of the Mississippi. The director of the school and his assistant interviewed some of the applicants from the Camps. Thirty men from Mennonite, Brethren and Friends' Camps have formed a Unit, administered by Charles Boss of the Methodist Peace Commission in Duke University Hospital, North Carolina. Ten of them are in the operating room in the General Hospital, and ten are psychiatric aides in the Mental Hospital, working toward the Psychiatric Aide Certificate given at the end of eighteen months' training, which gives credit toward the R. N. degree. Ten more are at the Highland Hospital, affiliated with Duke, also doing psychiatric work.

CIVILIAN BOND SUBSCRIPTIONS

Civilian bond subscriptions continue to come to Provident Trust Company at the rate of about $40,000 per week. The total subscribed from the beginning of this plan to December 3 amounts to $527,100.00 Approximately eighty-five per cent of this total so far has been from Mennonite sources. No investment of funds at Provident Trust Company has been authorized since that of October 9. The Civilian Bond Committee is assured that government issues suitable for these funds will very soon be available. The Treasury Department representatives have requested and are getting monthly reports of all subscriptions received by Provident Trust Company, and we understand are now making the information available to all county and state Bond Sales Headquarters, concerned.

Truth in black ink and on dead paper is only half the truth; not until it is fleshed, flashing in the eye, thrilling in the voice, speaking with all the urgency of thought and feeling, is it clothed with power.

What of good, God has in store for us, is promised freely out of His great grace to our unworthy hearts, yet granted in the end only to those who press toward it through discipline, tribulation, and fire.

If Christ is to have the throne of your being, he will get it only one way. He won't take it because you happen to have left it vacant. He won't take it by storm. He will get it because you give it to him by deliberate, conscious willing choice.—*Charter Piggot.*

MARRIAGES

GROSE-WHITTLESEY—Faith Vera Ruth Whittlesey, member of Inglewood Meeting, California and Harold Edward Bag Grose, member of Bloomington Meeting, Iowa, at Hawthorne, California December 18, 1942 using the Friends ceremony. Both are seniors at William Penn College and plan to go as missionaries to Honduras.

HARVEY-POWELL—Wanda R. Powell of Plains, Kansas and John C. Harvey, minister of Lawrence Friends' Meeting, a ceremony, Sunday, December 6th, University Friends Church, Wichita, Kansas. The bridegroom's father performed the ceremony.

RECTOR-DUNN — Norma Dunn, member of Gate, Oklahoma, Friends Meeting, united in marriage to Dr. C. Blinn Rector of Kansas City, Missouri on December 20, 1942.

BIRTHS

COSAND—To Dr. Merle and Maylyn Cosand, on December 5, 1942, at Rockford, Illinois, a son, Gary Lee.

COSAND—To Grant and Florence Hart Cosand, December 18, 1942, at Alhambra, California, a son, Albert Edmund.

COSAND—To Paul and Lola Taylor Cosand, December 24, 1942, at San Diego, California, a daughter, Helen Lucille.

ROWLEY—To Arthur C. and Barbara DeWitt Rowley, on December 6th, at Providence, Rhode Island, a son, Peter DeWitt.

WELLONS—To Harry A. and Esther L. WELLONS, on November 7, 1942, at Highgate, Jamaica, B.W.I., a son, William Lindley.

DEATHS

BALDWIN—Mary Baldwin, at Westfield, Indiana, November 9, 1942. She was a birthright member of Westfield Meeting, a graduate of Earlham College, '10, a teacher for many years in the Westfield High School. She was faithful in service in her meeting and quarterly meeting in various appointments. Her work as organist in the Westfield Church was especially esteemed. Services were conducted by her pastor, Albert L. Copeland.

SIPP—Francis R. Sipp, in his home in Erie County, Ohio, on December 30, 1942, at the age of fifty-five years. He was the son of John V. and Sophia Moody Sipp. He was a faithful member of the Berlinville Meeting in whose house the funeral service was held on January 1st, being conducted by the pastor, Joseph E. Watkins.

SYMES—Katherine Phillips Symes, in her home in Woonsocket, Rhode Island, on November 27, 1942. She was the wife of Walter Symes and a member of the Woonsocket Meeting. Harold N. Tollefson, pastor of the meeting conducted the funeral service at the home, November 29th.

A terror of strong drink has in every age possessed those who from their position as magistrates and prophets have been able to follow for any distance the drifts of social life.

By merit not by patrons ought we to seek our ends.

FINANCIAL STATEMENT

REPORT OF UNITED BENEVOLENCES

(April 1, 1942 to December 31, 1942)

Received from Yearly Meetings:	
Baltimore	$ 2,131.36
California	86.25
Canada	75.00
Indiana	11,435.59
Iowa	4,941.97
Nebraska	506.44
New England	1,542.00
New York	2,083.25
North Carolina	2,965.96
Western	6,616.61
Wilmington	1,476.80
Other Sources	1,996.30
Total Receipts	$35,857.53
Distributed to:	
American Friends Board of Missions	$26,455.40
Peace Association of Friends in America	858.66
Board on Christian Education	1,668.03
Board on Public Morals	237.88
Board on Education	120.39
Fund for Aged Ministers and Missionaries	1,776.38
Cooperative Fund	4,379.56
Emergency Fund	361.23
Total Disbursements	$35,857.53
Estimated budget for year 1942-43	$68,820.00
Receipts to date	35,857.53
Balance to be raised by March 31, 1943	$32,962.47

AN OBSERVATION OR TWO

The total receipts for our United Benevolences show a slight increase over those at the same time last year, and for this we can be most grateful.

BUT

Nine months of the fiscal year are past and only a little more than ONE HALF of the budget for the year of 1942-43 has been raised.

Rather than wait until the last month to raise the balance, it might be best to begin *now* in a serious attempt to reach the goal of $68,820.

The Promotion Committee of the Five Years Meeting stands ready to assist Yearly Meetings wherever help is desired.

REMEMBER

To reach the Five Years Meeting Treasurer in time to be included in this year's receipts, all contributions should be forwarded from the local meeting not later than Monday, March 15th.

THE OMMEN SCHOOL IN HOLLAND

Someone of Portuguese nationality has had word from the Ommen School at Eerde, Holland. "The school has been transformed into one of the regular Dutch High Schools and, as far as we know, has been incorporated into the Dutch Public school system. Some of the old teachers are still there but all of the Jews have been dismissed.

"Kurt and Rose Neuse are no longer Directors of the school, but they are still there and giving instruction. The Jewish members of the staff have had to move to nearby houses and, since the 100% Jewish children were expelled from the school, these staff members are attempting to give this group of children the kind of instruction which they had known in the happy days before. The half-Jewish children, i.e. those whose parents can prove that they themselves had been baptised in their youth, may join the courses during the day, although they can no longer live in the school.

"For the moment at least it seems as though the high ideal of Eerde has been pretty well perverted but we imagine that the children who have successfully completed their courses at Eerde and who are now in the States will never forget the inspiration and idealism of that quiet haven."

PACIFIC SCHOOL OF RELIGION

WESTTOWN SCHOOL

Established 1799

The future of society will depend in large measure on the character of our youth. They must be trained in the fundamentals, whether it be in the physical, intellectual or moral realm.

For catalogue address:
JAMES F. WALKER, *Principal*
Westtown, Pennsylvania

AMONG OUR CONTRIBUTORS

SAMUEL NAGATA—Graduate of Whittier College, a Japanese evacuee from California and an American citizen.

STANLEY HAMILTON—Resident Director of Quaker Hill, Richmond, Indiana, student of Rural Life Problems.

RUTHANNA C. MOON — Member of Baltimore Yearly Meeting. Onetime missionary, Kenya Colony, Africa.

SAMUEL R. PERRY—A business man of Redlands, California.

GERHARD FRIEDRICH—Member staff of Guilford College Library.

EDWARD BEHRE — Assistant to the Chief, United States Forest Service.

HENRY M. VORE — Minister, Pastor Unadilla Friends Meeting New York.

FRANCIS HOLE — Member teaching staff Earlham College on leave of absence for special study.

One of my favorite story-sermons for children, the origin of which is not known to me as I have never seen it in print, is about "Stiff Elbows and Short Spoons:"

A knight once entered an isolated castle, and saw there tables piled high with the most delicious foods. There were many kinds of fruits, steaming platters of vegetables, delicious pastries, and rich meats. A large number of men, women, and children lived in this castle, but the knight saw to his amazement that they were poor, weak, and undernourished. When he asked the reason, they replied that all of them had stiff elbows and short spoons, and consequently they were slowly starving to death in the presence of plenty.

Later the knight resumed his travels, and eventually he entered another castle. Here again he noticed ample supplies of food, much as before. He soon observed that these people, too, had stiff elbows and short spoons.

But recalling the other scene, the knight was puzzled to see that these people were plump, rosy-cheeked, and healthy looking. The traveler told them of his earlier experience and asked how it was that they managed to be so well-fed, when they, too had stiff elbows and short spoons.

"You see," one of them replied happily, "we have learned to feed each other!"

BRUCE M. LAMBERT.

WANTED

The following copies of THE AMERICAN FRIEND are needed to complete files of the paper for the Yale University Library. If someone can supply these issues we would greatly appreciate the favor.

Years 1934, number 20; 1936, number 7; 1937 number 22.

EDITOR.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks nort hof Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

The American Friend

Authorized by the Five Years Meeting of Friends in America

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a.m.; 130 Nineteenth Ave., S.E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

REVISION OF CURRICULUM

To place new emphases in the learning of secondary school boys and girls, adjustments have been made in the George School curriculums. Beginning with the Second Class (10th grade) all students will be members of sequence divisions.

The Division of American Relations is organized in three sections, all making a study of the place of America in the world. The Division of Natural Science explores that field. The Division of Languages continues as before.

"WHAT TO STUDY AT GEORGE SCHOOL" DESCRIBES THESE CURRICULUMS

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